

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

NOTES BY THE WAY.

Professor Oliver Lodge's piquant letter only serves to show how different the same thing looks to different people. He says that Spiritualists 'occupy a misty mountain top,' while Psychical Researchers want to survey the mountain and make a road up. But the positions seem to us to be very different. We think of the Spiritualist as a homely person who is content to eat his orange, and not bother overmuch about the genesis of its component parts or the exodus of the digestive results; while the Psychical Researcher seems entirely concerned with testing every atom of the rind, and is with difficulty kept from cutting open the person who eats it—in order to verify every stage of the process of digestion, and account for every potency of the nourishment.

But it really is not as bad as this: and we can most truthfully say that we immensely admire the pertinacity of Professor Oliver Lodge and his fellow-workers, and that we have every reason to wish them success—within safe limits.

A certain Wesleyan minister in Merthyr Tydfil, Mr. W. H. Dyer, writes a very long and a very intemperate letter in 'The Merthyr Express' on the fraudulent character of everything and everybody connected with Spiritualism. Slade 'piled up a fortune' by hoodwinking people at séances, and then openly confessed the pretence. Eglinton, who had 'learned some of Slade's tricks,' was a mere fraud. Home was a cheat and a robber. Eusapia Paladino has been totally exploded. Such are the assertions of this minister of the Gospel. We tell him that he is badly informed, prejudiced and violent: and we tell him that for his own good. And we further tell him that if we treated ministers of the Gospel as he treats mediums, and Christianity (and even its author) as he treats Spiritualism, he would be horrified. We are not horrified: we are only sorry to see ignorance and ill-nature so ready to self-exposure, with so little sense of shame.

We cannot, in a Note, point out the gross errors in this gentleman's statements; but we advise him to go through a course of elementary reading on the subject, and to proceed on the assumption that assertion is not necessarily evidence, and that a stray paragraph in a newspaper is not necessarily true.

April 'Borderland,' although it is very varied and all alive as usual, is slightly weighted with two long Addresses which have already appeared in print—both of them well worth printing but hardly calling for printing twice within a few weeks. Many of the readers of 'Borderland,' however, will doubtless now see them for the first time. The beacon-light of the number is 'Julia's' letter on 'The open door and the open secret.' It is mightily entertaining and somewhat important, but we cannot say that the 'message' is entirely new or particularly hopeful. All the same, we are very glad indeed to have it. The chief interest to us lies, not in 'Julia's' revelation, but in the revelation it gives us concerning Mr. Stead's passive writing. His interjected remarks and notes are intensely curious and enlightening. We are afraid we care very little for *what* the unseen 'Julias' write. Our interest centres round the production of passive writing at all.

Much of the matter in the notice of Mr. William Crookes and the remarks on M. Sardou's Play has also appeared before: but it is all useful. Other Articles and Notes include a brilliant bit of prattle on 'Fairies or Spooks?' by 'X,' a rather notable paper on 'The Prayer telephone, with a suggestion for a Brotherhood of Prayer,' a piquant series of narratives and suggestions concerning Indian Magic, and a subtle Discourse on Kant's demonstration of the Immortality of the Soul.

'The American Journal of Photography' is evidently very much puzzled about the appearances which still haunt photographic plates. It says:—

It is no uncommon experience to find upon new plates certain images for which there seems no possible explanation, their startling and unaccountable appearance being 'wropt in mistry,' causing astonishment not unmingled with uncanny feeling. A gentleman made an exposure upon the interior of a friend's house; he was doubtful of the time, and proceeded to develop for under-exposure; to his great surprise the plate developed quickly, and to his greater surprise the image was an interior quite different from that upon which he had exposed. The plate was from a fresh box and could not possibly have had a previous exposure. Another instance of the kind, having quite a sensational and tragic ending, is on record. An exposure was made upon a view having a river in the foreground. The photographer, while developing this peculiar plate, was perfectly astounded by an appearance which he had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed, in the foreground of the picture, the figure of a woman, apparently floating upright in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river at the exact spot where the photograph had been taken.

'The Journal of Photography' says that such mysterious images were more common in the days of wet plates than now; and this reminds us of certain inquiries by Professor Burton who 'found that the images which appear undoubtedly arose from the remains of previous images.' In other words, he found that the plates had been previously used for other films. We hesitate and wonder. If one buys a packet of fresh plates from the maker it is of

course just possible that in making them, he has used old plates, after taking the trouble and going to the expense of removing the old stuff, but it is extremely improbable. Glass is so cheap that it would hardly pay to collect old used plates and prepare them for fresh films. But, anyhow, this questionable economy would hardly account for the river incident above quoted, nor will it account for hundreds of so-called 'spirit photographs' which appear to have personal intention in them.

By the way, before the year ends we hope to report a series of experiments which may greatly interest inquirers and onlookers. We are only at the beginning of this intensely fascinating investigation.

We have received a cutting from 'The Yorkshire Post,' containing an amusingly serious letter from a Mr. T. Inglis, of Harrogate. He is mightily disturbed about our superstition—thinks it 'emanates from a distempered brain,' and holds that these 'séance spirits are intangible, vaporish, mystical.' He thinks Spiritualists are a queer set, and 'it behoves us to be chary of such persons generally.' 'Magicians, necromancers, seers, soothsayers, and others of a like order have existed from time immemorial, and the votaries of Spiritualism are but an offshoot of one or other of these, and of small account.'

But he admits it is not all mere moonshine: and his great discovery is—what does the reader think?—*Magnetism!* The more magnetism the more Spiritualism. He tells a story of his own about table-moving, and says: 'I have seen tables, &c., agitated, overturned, and even uplifted or suspended, which was accomplished simply by bringing the tips of the fingers in due contact with the table or other article for a while, and till the magnetic influence was felt or manifested; nor were the operators Spiritualists or believers in Occultism, nor aught akin.' How is it done? 'By Magnetism!' this great discoverer says: 'To what else could this agitation or movement of the table be referable, except to the action or power of magnetism educed and utilised?' Truly a profound question! But will Mr. T. Inglis, of Harrogate, kindly answer two questions:—

1. What is magnetism, especially in relation to hands and wood?
2. How does magnetism work, in moving tables and producing 'raps'?

The 'Banner of Light,' on what seems good authority, tells the following brisk story:—

Our host took from a pile of slates (all alleged to contain occult messages) one in particular, on which was written: 'Moxley, here are your specs. Shake. G. C.' This short sentence called forth, and received, this explanation:—

'Premising,' continued our host, 'that one branch of my business is that of outside advertising agent, and during last spring an old-time friend, Mr. Richard Ball, well-known as advance agent for Barnum and Bailey's Great Show, called at my office and suggested that we take a spin around the city and show him the location of show posters and other sights. I said, "Not this morning, as I have a special engagement for us, and you are to go with me." Just then a bundle of mail matter was deposited on my desk, and feeling for my nose-glasses—and quite annoyed at not finding them—I said, "We will go now, as my specs are left at home; I must lay the letters aside."

'We proceeded to the apartments of Pierre L. O. Keeler, then on H.-street, where Mr. Ball, notwithstanding his scepticism (the usual pronounced type), was permitted to occupy the table with me.

'Taking a pair of new slates I carefully cleaned and wrapped a handkerchief around them, and placed them upon the table before us. In a few moments slight raps indicated that the work was completed. On opening the slates, both inside faces contained messages, but in writing too fine for my eyes without glasses; and again I expressed regret for the want of them, as I

would have to postpone the reading. At once Mr. Keeler's hand was made to move and write, as he exclaimed, wholly without his volition, "Where are your specs? I'll get them. G.C." This purported to come from George Christy, Keeler's "control." I laughed at the idea of a spirit's going eight squares and bringing so material an article as steel-bowed glasses; but again was written: "I mean it. Tell me where they are. G. C." I replied: "In my vest pocket hanging in my wardrobe of my bedroom, No. 1,215, K.-street, N.W."

'Wishing to make good the time, I cleaned other slates and placed them together, enclosed in a wrap, as at first. This time we stood up, Mr. Keeler holding two corners and I the other two.

'After a very short interval we heard a peculiar jingling sound, quite different from the ordinary, and, as before, taken to mean that the work was completed.

'Upon opening the slates, lo! there lay my nose-glasses, and just above and around the bow was written what you here see:—

"Moxley, here are your specs; shake. G.C."

'How they got there between two closely-wrapped slates, held by two men, with eyes wide open, in broad daylight, was, indeed, a mystery, quite as much a surprise to Medium Keeler as to myself and friend Ball.

'Coming away we met Miss Maggie Gaule, the noted clairvoyant, just in from Baltimore, and to her also the incident was deeply interesting. Pausing a moment, for we were on the city street, she said: "Spirit George says, 'Tell Mrs. Moxley I had not time to hang up the vest.'"

'Accepting my invitation, Mr. Ball came home with me that day for dinner. Mrs. Moxley met us at the door, and almost her first question was: "How did you get on to-day without your glasses, for when I hung up the garments you wore last evening they were in your vest pocket, and I supposed you would send for them."

'I replied, with a sly wink at Mr. Ball, "If you know where my specs are, please get them for me." She tripped up the hall stairs to comply, but presently returned with a petulant rebuke on her lips, that I was a sweet one to send her for what I had doubtless already got, for she had found the vest lying on the bed with the pocket turned inside out, whereas she had hung it up in the wardrobe that very morning.

'This seemed a clue to G. C.'s message through Miss Gaule, and finally Mr. Ball, who could hold the secret no longer, told Mrs. Moxley how the glasses had reached us between two enclosed slates.'

Once more we note the narrowness and tyranny of 'The land of the free.' Here is an extract from 'American Church News':—

The Bishop of Maryland was recently asked for counsel by one of his clergy with reference to certain parish communicants who had become Spiritualists, and were holding spiritualistic meetings in their houses on Sundays. The Bishop closes a somewhat lengthy and detailed letter as follows:—"I think it is your duty kindly, but firmly, to give them notice that until they abandon such practices they may not receive the Holy Communion. Their names, of course, would still appear upon your record, but the fact that they have been suspended ought to be noted there. The Church loses nothing when she enforces her discipline if she does it kindly."

We very much doubt whether any Church in the old country would thus 'kindly' act to its members.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

LONDON SPIRITUALIST ALLIANCE.—At a meeting held in the French Drawing Room, St. James's Hall (the last of the season), on Friday, April 23rd, the Rev. J. Page Hopps delivered an address on 'Work that Spiritualists can Easily Do.' We propose to give a report in next week's 'LIGHT.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

'PRIMITIVE CHRISTIANITY.'

'Primitive Christianity, Vol. I., containing the lost lives of Jesus Christ and his apostles, showing The Dawn of Christianity, Its destruction by martyrdom and suppression, The Pagan Origin of the Roman Church, The Falsification of the Bible by Forgery, and the authentic Gospel of St. John,' is the weighty title of Dr. J. R. Buchanan's new book, published in London by Mr. Redway. We may as well say at once and frankly that we do not know what to make of it. It is not reviewable, except in a volume nearly as large as itself. We may, however, say that it is a very serious work, that Dr. Buchanan must be in deadly earnest, and that, underlying all, there are certain historical facts which may be admitted. We are afraid, though, the book will have to be classed among the uncanny but very interesting productions which come from we know not whom, in the unseen. Dr. Buchanan says of one portion of his book, 'The original gospel of St. John, freed from all interpolation and perversion, revised and corrected by himself, is given, and adorned by an engraving of the photograph of his spirit form. There is no more perfect presentation of Christianity than the true gospel of St. John the beloved disciple. It was his appeal to myself which encouraged me to undertake the work of restoring the lost records of Christianity'; and the claim here stated is the key to the whole.

On consideration, we prefer to let the author speak for himself. In such a case it is the fairest for all concerned. He says:—

All the details, emblems, and ceremonies of Paganism survive in the Roman Church. The cross is the most ancient of sacred and religious emblems. The Eucharist, or Sacrament of The Lord's Supper—eating and drinking their God—the rite of baptism, the establishment of religious orders, monasteries, monks and nuns, peculiar dress, rosaries, and other ceremonies which I need not enumerate any farther, were compacted into a system under the name of Christianity, which was well known in the first centuries to be the old Paganism in a new dress with a new name, and was so recognised by the early fathers of the Church down to St. Augustine, the great mouthpiece of the Church in the fourth century. Origen, the greatest writer of the Church in its early days, relaxed into old-fashioned Paganism, and his learned teacher, Ammonias Soccas, maintained that Paganism and Christianity were essentially the same. Indeed, the Emperor Hadrian, when he visited Egypt, said that he saw no material difference.

All this being fully demonstrated, we are authorised to say that there is not a single Christian Church in existence, for Christianity was suppressed by the Roman Church, and had no survival after the first century, except in a few Jewish Churches called Ebionites and Nazarenes, of which there was a church as late as the fifth century, at Pella, on the Jordan. There was also a small remnant of Christianity on the Malabar Coast of India, until it was suppressed by the Catholic forces of Portugal.

For over four hundred years there has not been the slightest vestige of primitive Christianity in the world.

The Apostles in the spirit world have witnessed the destruction of their religion, but have been utterly helpless. Nowhere could they reach mankind, but I have sought them to reach the truth, and they have given me their original records. They have corrected the phraseology and stricken out the forgeries from their gospels, and given me the interesting but long unknown history of their lives.

It is perfectly obvious that a work so produced or with such claims, is beyond newspaper criticism, and perhaps entirely beyond criticism, as history. We cannot cross examine the author, or go on the track of his authorities; and, on the other hand, it is surely as obvious that we cannot accept off-hand such gigantic claims. Dr. Buchanan says:—

Every intelligent person will readily perceive that this revelation of original Christianity by its founder, overthrowing

the whole fabric of ecclesiastic despotism which has ruled and depraved the world for eighteen centuries, is the most important publication that the Press has ever given forth, and demands the profound and earnest attention of every Spiritualist, every professor of Christianity and every seeker of philosophic truth.

We very greatly doubt it. 'Every intelligent person' will much more readily assume that evidence sufficient to justify such enormous demands could not be forthcoming except for a few. In testifying to the seriousness of the book, to the sincerity of its writer, and to the verifiable element of truth in it, we go as far as we feel warranted.

TESTIMONY OF THE AGES TO THE EXISTENCE OF SPIRITS.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

The belief in the existence of spirits and their intervention in the domain of human life, as well as the practice of the invoking of spirits, goes back to the most remote antiquity. Our own sacred books tell us of the angels who visited Abraham and discussed with him the question of the preservation of Sodom and Gomorrah; of the angels who were insulted in the unclean city and who hurried Lot away from the conflagration; of the angel of Isaac, of Jacob, of Moses, and of Tobit; of the demon who slew the seven husbands of Sarah; of the devil who tortured the body and the soul of Job; of the exterminating angel of the Egyptians in the time of Moses, and of the Israelites in the time of King David; of the invisible hand that wrote the sentence on Belshazzar; and of the angel of the Incarnation, who announced St. John the Baptist and Jesus Christ. What more than these instances is needed to testify to the belief in the existence of spirits, and in the intervention of spirits—good or evil—in the actions of human life? St. Peter informs us that the demons roam around us without ceasing as roaring lions, and St. Paul, tempted by them, declares that the air is full of them. And Pagan traditions are in complete harmony with the Jewish and Christian traditions. According to Thales and Pythagoras, the world is filled with spiritual beings. Both divide them into good and bad. Empedocles says that demons are punished for the faults which they have committed. Plato speaks of a prince of a malevolent nature set over these spirits who have been driven out by the gods and have fallen from Heaven. With Plato all antiquity speaks of the existence of spirits as of something well known. The whole school of Alexandria, called Neoplatonic, formulates a body of public teaching by the mouths of its great men—Eunapius, Porphyry (233-304), Plotinus (205-370), &c. Porphyry declares that all the souls which have for their origin the soul of the Universe govern the great countries situated under the moon; these are the good demons (spirits), and they only act in the interest of their individual departments—whether it be in the care which they take of animals, whether they watch over the corn and the fruits of the earth, or whether they preside over the winds, the rain, and the fine weather. According to Plato, we must also range in the category of good demons those who are charged with bearing to the gods the prayers of men, and who bring back to men the warnings, the exhortations, and the oracles of the gods. The Romans have their responses, their auguries, their omens, like the Greeks. The worship of Mithras, widely extended in the age of the Empire, is a vast laboratory of spiritual phenomena. In the Christian ages the writers, ecclesiastical and profane, record examples without number. The Fathers of the Church on their side have admirably interpreted the doctrine of the Scriptures on the existence and intervention of spirits. St. Gregory says: 'There is nothing in the visible world which is not governed and disposed by the invisible world.' St. Augustine adds: 'Every living being has in this world an angel who guides him.' St. Gregory (de Naziance) says that 'the angels are the ministers of the will of God. They have naturally and by communication an extraordinary power. They traverse all space, and are found everywhere. Some are charged to watch over some part of no universe which is assigned to them by God, upon whom they depend in everything. Others guard the cities and the churches. They help us in all our well-doing. God governs the universe directly; but relatively to the execution, there are things which He does by intermediaries.' As to the evocation of spirits

—souls, angels, or demons—it is a practice as ancient as the belief in spirits themselves. St. Cyprian explains thus the mysteries of pagan Spiritualism: ‘The demons,’ says he, ‘introduce themselves into the statues and the images which man adores, for it is they who animate the fibres of the bodies of the sacrifices, and who inspire with their breath the minds of the soothsayers who give voice to the oracles.’ In the Middle Ages, and still later, jurisprudence—ecclesiastical and civil—punished spiritualist practices under the names of sorcery, magic, and witchcraft. The Arabs called the chief of the demons ‘Iba.’ The Chaldeans filled the air with them. Confucius teaches absolutely the same doctrine. ‘How sublime are the virtues of the spirits,’ says he. ‘We look at them and we see them not; we listen to them and we hear them not. Joined to the substance of things, they cannot be separated from it. Because of them, all men in the whole universe purify themselves and put on festal attire to offer sacrifice. They are as widely extended as the floods of the ocean—beneath, on our left, and on our right.’ In India it is the Llamas and the Brahmins who, in the most remote antiquity, had the monopoly of these same evocations, which continue still. ‘They enabled Heaven to communicate with earth, man with Divinity’—exactly like our mediums of to-day. The origin of this privilege appears to go back to the very genesis of the Hindoos, and to belong to the sacerdotal caste of these nations. Arising from the brain of Brahma, the sacerdotal caste would necessarily remain nearer to the nature of that creator-god, and enter more easily into communication with him, than the warrior caste, born from his arms, and with still more reason than the pariah caste, formed from the dust of his feet. In the world of culture no one throws doubt on the spiritual phenomena which happened at Uoetet about the year 1550, described by Dr. Calmeil in his book, ‘Dictionarium Scientiæ Medicæ.’ These phenomena were notorious at the time throughout the whole of Germany. Equally celebrated are the phenomena of Loudun about the year 1630; of the Quakers in 1710; finally the phenomena of Cagliostro, Mesmer, and others, down to the most recent magnetisers, whence arose the Spiritualism of to-day so much in vogue in Europe and America. To deny the existence of these facts would be a ridiculous absurdity. Let it be well observed that it is not a question of facts for the observation of which it is absolutely necessary to have at one’s disposal the chemical reactions, the telescope, tables of logarithms, the voltaic pile, and other resources which were wanting to ancient and modern observers. No, all that is required in order to form a rational judgment for one’s self on the subject is simply to have eyes, ears, and common-sense to discern the phenomena which fall under our senses, and which appear to be contrary to the hitherto known laws of Nature. In this respect the ancients and the moderns are under conditions almost equal for the ability to observe whether light shines without apparatus for its production; whether the table turns in space without mechanical contrivance to sustain it; whether or not the phantom shows itself to the eyes of the spectators. Evidently, in this order of facts, it is absurd to refuse credence to our senses or to the witness of persons worthy of belief. In antiquity it was not the vulgar herd who attributed these facts to the spirits, it was the learned. Plato, as I have said above, speaks with assurance of the operation of good and evil spirits in spiritual occurrences, just as William Crookes, Fechner, Zöllner, Alfred Russel Wallace, Aksakoff; in one word, as the Spiritualists of to-day.

Whoever reads the works of the ancient Greek philosophers understands that he has to do with profound thinkers, and can doubt neither the reality of the phenomena nor their attribution by the philosophers, not to natural causes, but to spirits, good or bad. Everybody knows the immense number of ancient oracles, but many do not know how those oracles were given forth. Whoever questions history discovers proceedings conforming absolutely to those of modern Spiritualism. The Pythia of Delphi was a medium who operated by aid of the same means and under the same circumstances as the mediums of to-day, just the same as all the other priests and oracles of Egypt, Greece, Asia, and elsewhere. The learned are not ignorant of the question formerly debated between Fontenelle, the celebrated author of the ‘Dialogues of the Dead,’ of the ‘Discourses on the Plurality of Worlds,’ ‘History of the Oracles,’ &c.; and Van Dahle on the one side, and the learned Jesuit Baltus on the other, as to the cause of the oracles. Fontenelle maintained that it was pure quackery, and Father Baltus, in

his ‘Reply to the History of the Oracles by Fontenelle’ (Strasbourg, 1708), refuted him so victoriously that Fontenelle confessed his error, saying, ‘The Devil has won his case.’ To Paganism succeeded the splendid civilisation of Christianity, governed by intelligences who left luminous traces in philosophy and every branch of science. Everyone knows that the Fathers of the Church taught as certain and known to all that magic, chiromancy, necromancy, apparitions—in one word, the innumerable spiritual phenomena common in their epoch—were to be attributed to the Demon, a proof that it was not more difficult in their days to discriminate between jugglery and phenomena exceeding the forces of Nature.

The trials for witchcraft, sorcery, &c., conducted with the most able precautions by the learned judges of the Middle Ages have often made evident spiritualistic facts inexplicable by natural causes. As for the most recent facts which in America and in Europe, amongst the most civilised nations, have acquired the name of Spiritualism, it must be recognised that one is overwhelmed by the number of narratives that one reads and hears every day. We possess nowadays a whole world of spiritualistic facts related by men of science. Doctors, mathematicians, astronomers, celebrated philosophers have laboured to explain spiritual phenomena, admitting their existence as proved and certain. Amongst them we can name Robert Dale Owen, Rev. William Stainton Moses, Dr. Robert Chambers, Cromwell Varley, Dr. George Sexton, Dr. Lockhart Robertson, Alfred Russel Wallace, Aksakoff, Flammarion, &c. I do not know who could pour ridicule on these men and assert that they are unversed in natural science, and that their critical faculties are but puerile. In short, a goodly number of illustrious men who once contemned these phenomena as the work of imposture have by observation of the facts reached a conviction of their genuineness of which they have made public and solemn declaration.

THE WORK OF THE S. P. R.

SIR,—I observe that your readers suppose me to think that the chief work of the Society for Psychical Research is to submit reported occurrences to verification and trenchant criticism. You will allow me to say that I think this a small, though a necessary, part of their work. The importance of their position and labour, to my mind, consists in the fact that they constitute a link between the old science and the new; they are exploring the territory between that of the orthodox and (I suppose I may say) the unorthodox camps. You occupy a misty mountain-top, which to many of us scientific gropers looks more like cloudland than anything else, and you expect us to fly up there without making use of the intervening rocky but not uninteresting stretch of ground which rises from us somewhere in your direction.

We simply cannot do it; and you might stay and beckon there for ever without tempting men of science to your airy abode, except the few who happened to be suitably equipped for an aerial journey.

The Society for Psychical Research are beginning a survey of the whole mountain, and are slowly making a road. In their operations they may sometimes undermine a portion of your position, or may appear to do so. Perhaps you are so absolutely certain of the firmness and solidity of your entire structure that you care not to critically examine any of it. Well, it may be all right, but I confess that some things which I see in some of the columns of ‘LIGHT’ would fill me with something akin to dismay were I in any way committed to your creed.

OLIVER J. LODGE.

CONVICTED OF PALMISTRY.—At Leamington, on Monday last, Thomas Moore, 24, Linden-road, Leeds, described as a phrenologist, was charged, under the Vagrancy Act, with unlawfully pretending to tell fortunes by means of palmistry, at the Assembly Rooms, Leamington, on April 22nd. Evidence as to defendant having promised girls various ‘christenings,’ and generally ‘two mothers-in-law,’ having been given, the defendant, in answer to the charge, treated the Bench to a long lecture on the scientific basis of palmistry. He said he had many appreciative notices from clients, including one from Mr. Clement Scott, who said, ‘The delineation of myself was like listening to the voice of my inner consciousness.’ He charged for the phrenological examinations, and not for the palmistry. He always made this clear to his clients, and it was printed on all his bills, ‘Palmistry free to every client.’ The Bench imposed a fine of £2 2s. and costs, in all £3 14s.

A SLATE-WRITING MEDIUM.

Mr. Earle, a medium for slate-writing, has been giving séances at San Francisco, and 'The Philosophical Journal,' which has the reputation for carefulness and candour in its dealings with public mediumship, supplies the following particulars of his successes. Assuming the correctness of the report, which there seems no good reason to doubt, the manifestations have certainly been remarkable :—

Mr. Lynn R. Cody, keeper for, and member of, a large mining company at Guanajuato, Mexico, being in San Francisco, on business, called at the 'Journal' office to purchase some books to take back to Mexico. While in the office, Mr. Cody incidentally told of his conversion to Spiritualism two years ago at Fresno, California, his former home. At that time Mr. Earle was holding meetings in Fresno. Mr. Cody, who is a bright young man of superior intelligence and education, had heard so much concerning Mr. Earle's wonderful slate-writing, that he decided to test him. Accordingly Mr. Cody secretly purchased a pair of slates, fastened them together and went to one of the meetings. Upon arrival at the door he noticed that no one else had slates, and so kept his concealed under his coat until his return home. During the meeting Mr. Earle gave some of his startling verbal tests, but no public slate-writings on that occasion, nor did he come near Mr. Cody. However, upon his return home, Mr. Cody was impressed to open his slates; why, he knew not. His amazement may be imagined when he found both slates written full of messages, signed by relatives whom he supposed to be dead.

Mr. Cody's standing and reputation for veracity in Fresno society was such that the local daily Press gave an account of the affair, copying the messages from the slates.

Here is the report of the 'Journal' regarding one of the séances given in San Francisco :—

The conditions were the same as those previously described in these columns, *i.e.*, a committee of four sceptics was selected. On this occasion, however, Mr. Earle stated that, as the committee of the previous meeting was composed of gentlemen, he would request the gentlemen who had volunteered as a committee to give way to the ladies. As they retired their places were speedily filled by ladies, but as one of them said she was a Spiritualist, Mr. Earle requested her to retire, and her place was filled by a sceptical lady.

Four pairs of slates were then passed around to the ladies, each one taking a pair, washing and examining them thoroughly; after which each closed her pair of slates and fastened them with a rubber band. All the slates were then put in one pile and the committee placed their hands upon them. Mr. Earle also placed one hand on top of the pile for a few minutes, then went to the front of the platform and gave some remarkable verbal tests, until the committee heard sounds among the slates. At Mr. Earle's request they were then opened and every one of the eight slates was found to be filled with names and messages, which were generally recognised.

Two of the slates are on exhibition in the 'Journal' office. One commences with a message in French—which the medium could not read—signed Sebastian Pinot.

The next message is also an answer to a mental question, and reads :—

DEAR ANNA :—I will be with you on your journey. It will be a safe one.
LEON LEMON.

Skipping the next two messages, we come to one written in Scandanavian, and signed Einer Enderson.

Omitting the next three messages, we read :—

MRS. ANNIE FABEY :—How happy it makes me to tell of my presence to-night, and that you will be successful in your suit. Your loving husband,
HERMAN LEOPOLD FABEY.

Half a dozen more messages, answering mental questions asked by persons—generally sceptics—in the audience, filled this particular slate. Others were filled with signatures, with a few messages written in all the available space in the margin.

Mr. Earle contemplates a tour of the world, and we predict that if investigated by the London Psychical Research Society, some of its members will learn that 'there are more things in heaven and earth than are dreamed of in their philosophy.' He is such a wonderful medium that people flock to his séances everywhere.

Mr. Earle would receive a cordial welcome to London if he would come prepared to submit to such reasonable tests as would afford conclusive evidence of the genuine character of his manifestations.

'MATTER THROUGH MATTER.'

Professor Lodge, in his admirable address delivered to the members and friends of the London Spiritualist Alliance, referred to the remarkable phenomena that were reported in 'LIGHT' concerning the transport of goods, fruit, &c., from New York to the house of General Lorrison in England. He thinks that if they did happen they were wasted for humanity, and that the favoured person receiving such a manifestation accepts a very serious responsibility if he hides his light under a bushel. As one of humanity, and having no wish to hide any light that I can give, I send you the notes of a séance which took place on the Sunday evening after the report of the above phenomena was published in 'LIGHT.'

For several years a few friends and myself have sat in a private circle at least once a week for spirit manifestations and scientific investigation. Before sitting on the above-named evening, as we had read the report about the eggs, &c., the question of matter passing through matter was the topic of our conversation. I said that I had seen a great deal of wonderful phenomena, but I thought these eggs too *far-fetched*.

We then took our places, five of us, in the room always used for séances, which is situated on an upper floor, so that there is no possibility of using the window for passing things in, and the room is only accessible by the one door by which we entered.

A very familiar voice presently said: 'Put the light out. They are going to do something for you. Another time we will give you eggs.' This showed that they had heard our conversation.

Then a voice said, 'Can you see the light under the door?' and I replied, 'Yes.' The room being dark, a light from the landing outside showed through the crack under the door.

'You can see if the door is opened,' said the voice. 'Now take your chair, place its back close to the door and sit down.' I did so, the door being locked from the inside. Then lights appeared about the room, and our friends spoke to us with many kind wishes. Presently a large dish, with a cheesecake on it, came into my hands. Plates were brought from a closet, outside, and placed on the table, with knives and forks. The cheesecake was cut, and a piece given to each person. A bottle of ginger beer had its cork drawn, and was passed round. My wife's mantle, which she had placed in a room across the landing, was given to her, and most remarkably the lace trimming seemed to be affected, and in a few days a part of it turned as if it had been scorched.

My umbrella, which I had left outside in a corner of the landing, was given to me. A large picture, taken from the staircase wall, was put on the table, which was now completely covered with the things which had passed through the locked door, the walls, or the ceiling. No light from outside showed in their transit—a noise was heard and a rushing wind was felt. No sort of trace as to where they passed through could be discovered. By what unknown law of Nature these things were done I cannot tell, but that they *were* done, and that unseen intelligences were at work, I *know*. There are other phenomena which I shall report, which occurred lately in the light, seen by four persons.

I have also witnessed several other instances of things appearing in a room which were positively known to be outside when the door was locked. I know one or two gentlemen who were desirous to investigate, and who saw the same phenomena, but they would not admit that it could be possible for matter to pass through matter, because it is contrary to all known science. Most stringent test conditions were used to avoid any possible deception, so that they could not say that the things were not brought into the room, but they considered that by some mysterious agency, undiscoverable to them, the articles must have been somehow passed down the chimney!

Some scientific men seem able to agree to any explanation, however impossible—except the true one. The only advice that I can give to those who wish to know, and cannot or will not believe, is to take the counsel which was given me, and try in their own private circle, and they will be rewarded.

'TRUTH AND REASON.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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PRICE TWOPENCE WEEKLY.

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SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

CANON WILBERFORCE ON SPIRITUALISM.

We hope all our readers have pondered and enjoyed the report of Canon Wilberforce's Address, given by us last week. We say 'enjoyed,' notwithstanding his vehement entreaties to shun experiments. All we want is that the subject shall be treated seriously, and that the main facts should be admitted. All the rest will come in time.

We wish all our readers could have heard the Address as we did. It was certainly a memorable sight, to see a Canon of Westminster Abbey talking to a vast audience of Spiritualism as freely and as ardently as he would talk of Baptism or Holy Communion, sketching its rise and progress, naming Kate Fox, Judge Edmonds, Professor Hare, Professor De Morgan, Alfred Russel Wallace, William Crookes, and recommending everyone to get Mr. Page Hopps' Essay on 'Spiritualism in the Old Testament.' It was delightful to hear him frankly tell the story of his own investigations at the request of his Archbishop, a story which was read at a Church Congress, and to note how thorough a believer he was in the genuineness of the phenomena.

It is true that he here parted company with us, but that only brings out into stronger relief his agreement on the main point. He thinks that Spiritualism is a return to Pagan practices, once common to the human race. He reminded us that the ancient Jews were exceedingly familiar with the subject and that 'there were instances of divination, of writing on tables and walls, of doubles, and of mysterious sounds, of being able to touch fire without being burned—all the phenomena which had been reproduced over and over again to-day.' In fact, 'there had never been a time in the history of humanity when these phenomena were not more or less common. In the early Church there were many traces of so-called Spiritualism'; and it need not be said that in later times and in our own day the testimony has never ceased to be borne.

But Canon Wilberforce entreated his hearers to have nothing to do with it. Why? Because he had found that in a very large number of cases the messages of the unseen beings were misleading or palpably false, and because injury had been done to young people, in cases that had come under his notice. We do not feel that this justifies his sweeping entreaty to avoid it. Badly taught girls, unprepared for wholesome contact with the subject, and foolish people who are silly enough to think that if anything comes from the Unseen it must therefore be good and true, had better leave it alone until they are

wiser, but ought Mr. Wallace, or Mr. Crookes, or Mr. Myers, for instance, to leave it alone? Ought the Psychical Research Society to leave it alone? And even if harm does come of it here and there, are we sure that it must therefore be bad? Many apparently dangerous things have come to this earth, with a blessing behind them. Prominent religious leaders before Canon Wilberforce were just as vehement in trying to keep out printing and the telescope, and in warning their hearers against Sir Charles Lyell and Mr. Darwin, and we hope he will forgive us for reminding our readers that it was a Bishop of Oxford, the Canon's father, who left behind him a virtual condemnation of many heresies now rampant at Westminster, and who bade his hearers fling doubt from them as they would fling from them a loaded shell.

But on the Canon's own showing, it is not all bad. What was the meaning of that striking and touching story concerning the Irish Commissioner, whose response to an appealing spirit led on to the happy message, 'While you were praying, light came, and the darkness passed away'? It is, moreover, something on the other side to remember that the Bible is full of it, and, as a rule, not by way of condemnation. Surely that cannot be radically bad which seems to be at the roots of all religions! Again, Canon Wilberforce told us that Spiritualism is a quite natural, and he seemed to say a quite necessary, 'Protestantism against the blank, dark, theological materialism of some minds in regard to the next dimension of space.' 'The Infinite Intelligence which governed human affairs, when it perceived a truth being exaggerated or held in a wrong relation to other truths, sometimes raised up a community or an individual to deny that truth.' Hence, said Canon Wilberforce, Spiritualism has its mission. How, then, can it be a good thing to say, in any sweeping way: 'I beseech you to have nothing to do with it'? But, in truth, he justified us to his audience when, referring to us, he said they had no right to be 'surprised when they found active, earnest, intelligent minds growing dissatisfied with their environment, and weary of the crystallisations of hard, irrational religious dogmas.'

We are inclined, however, to think that we may be pushing the Canon's deterrent beyond his intention: for, at the end of his banning, he said: 'For God's sake, do not make a pastime of it. Have nothing to do with these bastard forms of it that are creeping into society to amuse an idle hour.' There we are inclined to agree with him, on the whole, though not entirely. Some people go to church for a pastime and to amuse an idle hour, but that which begins in mere pastime may end in prayer. Our own opinion is that extreme notions on either side are bad. People who scream against Spiritualism as all Devil, and people who are prepared to welcome it as all Angel, are equally victims of exaggeration. The honest truth is that it is a compound of both, just as London is: and that our business is, as the Apostle John said, to 'try the spirits whether they are of God.' We cannot agree with Canon Wilberforce that Spiritualism is a mere return to elementary necromancy, a mere recrudescence of superstition or intrusion into forbidden ground. Every great science has its earlier stages and cruder forms: and all stages make for progress. Contrast the ideas and practices of The London Spiritualist Alliance with those of the medium Ezekiel. We are in this respect millions of miles ahead of the prophet, as any unprejudiced reader will at once see. Why then not go on, by stages of orderly advance, to better things? But how can we advance without experiment? And how can we experiment without some risk? For our own part we regard experiment as somebody's duty: and even if it were a dangerous campaign we should still regard it as somebody's duty. It is not everyone who need shrink because there is danger. We always hesitate before

we say to anyone,—‘Take up the subject, and go through with it’; but we should hesitate a great deal more before we said,—‘We beseech you to leave the thing alone.’

PROFESSOR JAMES ON ‘DEMONIAC CONTROL.’

That shrinking from pain which is instinctive in human beings may well make a lecturer avoid looking at any newspaper report of what he may have said when on the platform—in America, at least, where newspaper reports are less accurate than possibly they may be in England. Accordingly, the article in ‘LIGHT,’ of March 6th, taking for its text an account of one of my ‘Lowell Lectures,’ reported (probably at second-hand) in the ‘Banner of Light,’ and courteously posted to me from your office, made me for the first time acquainted with any actual report of those lectures by the Press. The ‘Banner of Light’ seems to have quoted me as saying that I believe mediumship to be simply demoniac control, and to have asked me to explain why it is, that if demons can control their victims for purposes of harm, good spirits may not do the like for purposes of good. You ask me to ‘vouchsafe an explanation’ of my remarks, which I gladly do, since they have been so misunderstood.

The remarks in question were in a lecture on demoniacal possession. I stood up for it on historic grounds as a definite type of affliction, very widespread in place and time, and characterised by definite symptoms, the chief of which are these: The subject is attacked at intervals for short periods, a few hours at most, and between whiles is perfectly sane and well. During the attack the character, voice, and consciousness are changed, the subject assuming a new name and speaking of his natural self in the third person. The new name may in Christian countries be that of a demon, or spirit, elsewhere it may be that of a god; and the action and speech are frequently blasphemous or absurd. When the attack passes off the subject usually remembers nothing of it. He may manifest during it a tendency to foretell the future, or reveal facts at a distance, profess to understand foreign languages, sometimes speak them, and prescribe for diseases. The affection may be developed by the example of others similarly possessed. In all these respects it resembles the mediumship which is so common at the present day. If one is genuine, the other is; and they must be tested by the same rules. They are evidently phenomena of one type, the benignant turn which the type has taken of recent years being evidently ‘suggestive’ and due in part to the optimistic character of our nineteenth century religion, just as the malignant turn of the older cases in Europe was suggested by the terrors of hell on which the popular religion laid such stress. Demon-possession and test-mediumship are, therefore, *homologous*, I said, and should be studied together. In their lowest phases they are simply phenomena of suggestion and imitation, with strong hysterical affinities. In their higher manifestations, of which supernormal manifestations of intelligence are reported so frequently, and in my opinion certainly exist, they form an object for the most careful ‘psychical research.’

Into psychical research my lectures expressly abstained from entering. I contented myself with ‘rehabilitating’ demoniac possession as a genuine phenomenon, instead of the ‘imposture’ or ‘delusion’ which at the present day it is popularly supposed to be. Of course I cited historical instances, ancient and modern, and left the whole question as to whence the ‘control’ proceeds an open one, as, indeed, it is an entirely open one in my own mind. I certainly do not believe that ‘demons’ control our contemporary test-mediums.

Harvard University,
Cambridge, Mass., U.S.A.

WILLIAM JAMES.

WORK IN THE SPIRIT WORLD.

BY HENRY FORBES, NEW YORK.

(Continued from page 188.)

That the early Greeks had some conception of these conditions of spirit life is evident from the belief of Homeric times that ‘the souls of the departed were occupied in the lower world with the unreal performance of the same actions that had formed their chief objects of pursuit in the regions of day.’

In ‘Nature’s Divine Revelations’ the statement is made that wise spirits ‘perceive things without them by their sense of vision, but they are conscious that it is the *reflection* that they perceive, and not the *substance*. Therefore they exercise judgment concerning all they perceive—not judging from sensuous observation, but from the character of the substance observed.’

This peculiar tendency of spirits to abide, either alone or in communities, in perpetual dreams was well-known to the great Swedenborg, and he devised the term ‘Proprium’ to distinguish the real state of the spirit from the ideal or dream state. William White, in his life of this greatest of modern seers, summarises his belief in the following words: ‘Hypocrites had for centuries made the World of Spirits their home, and there organised imaginary Heavens or fools’ Paradises, repeating on a prodigious scale the civil and ecclesiastical impostures of earth, assisted by myriads of pious and well-meaning simpletons, who, destitute of any inner sense of character, accepted for gold whatever glittered as gold.’

As spirits can make no progress unless in their ‘*proprium*’ (nor, indeed, can mortals!), to dispel these illusory states of disembodied existence becomes an important part of the work of those high beings whose mission it is to watch over and guide the spiritual development of mankind; and, according to Swedenborg, there have been certain periods when special efforts are made by the angels to extricate spirits from the stagnation of their ‘collective hallucinations.’ These periods of unwonted heavenly activity he, in his adherence to the terminology of theology, termed ‘judgments.’ One of these, he informs his readers, ‘is described in Genesis under the figure of the Deluge’; another occurred at the time of Jesus; and one which he says is the final judgment, he being a witness thereof, began in 1757. He writes: ‘It was granted me to see with my own eyes, that I might describe it; and it was commenced in the beginning of the year 1757, and fully accomplished by the end thereof.’

In this last statement Swedenborg shows that, notwithstanding his most extraordinary spiritual insight, he was unable to escape the common liability to err; for while there is much that is plausible in what he says regarding these spiritual occurrences, there is also very much connected with modern Spiritualism which indicates that, far from ending at the time he states, the work has been proceeding ever since.

Nevertheless, very much that is enlightening may be gleaned from the accounts of this great revelator regarding what he considered to be actual and momentous events of the spirit realm; but in order to appreciate his statements there must be an entire absence of preconception concerning the nature of spirit life, and a realisation that it is a *subjective* world—differing radically in that respect from the present life—wherein occurs a complete reversal of the relationship towards each other of objectivity and subjectivity, thoughts and emotions there acting upon the consciousness in the same manner as do the *things* of the objective world while the spirit is in physical connection with it.

The following suggestive remarks are taken from a paper by N. Sawyer, entitled, 'Explanations of Swedenborg.' It is printed in Vol. VI. of the 'Spiritual Telegraph' (1855):—

. . . Spirits acquire the faculty of giving form to their thought, and of projecting it out, as it were, into space, when it seems to exist and occupy a position due to the object thought of; if the thought be of a home it is seen as such, occupying such a location as would naturally be selected for one in this sphere. If the thought be of a ship, it will be seen either in sailing or at anchor, in accordance with the thought, and so of any object thought of. . . . The devout Christian spirit, reflecting upon the birth of the Saviour, will see the stable, the oxen, the manger, Joseph and Mary, and the child, all as really existing to the ocular view as if they were the objects of every sense, yet every object will be exactly the form of the thought which the spirit had been entertaining. . . . Their thoughts become not only objective to themselves, but also to others. If a spirit is describing what he sees to one or more with whom he is in company, they, having no thought of their own upon the subject, become entirely abstracted, so as to sustain no thought whatsoever, except such as come from the one who is speaking; the speaker's thoughts then become theirs, which also become objective, and then the thoughts are seen alike by all who are listening to him. . . . This thought-seeing, this objective appearance of every *thing* which crosses the mind, cannot be realised by anyone only from actual experience; the man who has been psychologised has realised the nearest approach to it. My friends in the spirit world have given me the following illustration of the condition of the thought-seeing spirits of that region. I was psychologised by them for the occasion, and then I was introduced into a splendidly constructed marble building, differing in form and architecture from anything I had ever seen before. The building was nowhere highly ornamented, but built in the most durable manner; there was not a particle of woodwork about it; it was furnished with marble throughout. The inside work was not elaborately finished, but done in a plain, decent manner, as if *use* was the first consideration of the proprietor. The ceiling of the vestibule was at least twenty feet high, and supported by several columns arranged in proper architectural order. From the vestibule was a flight of stairs which led to a gallery by which it was surrounded on three sides. From this gallery, over a flight of six steps, I ascended to the dining-room, which was on the third storey; there was a table of extraordinary width running through the length of the room, at which several persons were seated. I immediately took a seat at the table, and casting my eye along the length of the room, thought it was quite too short for a house of such extraordinary dimensions. Instantly the room began to lengthen indefinitely, as I could not clearly discern the entire length in the direction I was looking. Had I been the owner of such a psychological mansion I should have willed the extension of that room to some definite length; the will would have acted as one with the affection, and the improvement would have been completed by my will acting in conjunction with my wish, which being ultimated in thought would have been projected out, as it were, and thus become objective, hence as much an object of the ocular sight as if it had been really produced in matter which was tangible to every other sense. Here are two examples illustrative of conditions in the spirit world:—First: I was psychologised to see a large stately building which occupied no more space than if it had existed only in a dream. Second: I was further psychologised into the condition of seeing the first conception of my own mind, in respect to that building, immediately realised as to the outward sight. Thus it is with all spirits who are under psychological influence; they at all times see either their own thoughts or the thoughts of others.

(To be continued.)

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THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

PROFESSOR CROOKES ON THOUGHT-TRANSFERENCE.

I perceive that in your contemporary, 'The Golden Penny,' Mr. Crookes has been discoursing on certain phenomena which he considers to be 'pictures transferred by thought.' Now personally I have the greatest respect for Mr. Crookes. His scientific investigation of the spiritualistic manifestations was seasonable and precious, as far as the outside public is concerned; though to the trained and experienced Spiritualist it was certainly superfluous.

He has now propounded the opinion that pictures can be delineated by thought-transference, and that messages can be delivered by one person to another through the same potentiality, although these persons may be hundreds of miles apart. Speaking as a Spiritualist of forty-four years' experience, I have no hesitation in saying that the Professor is under a delusion, like so many other men of science—Darwin for instance—and that this delusion springs naturally from too great reliance on the evidence of his senses. He has been studying the play of 'Hamlet' with the principal character omitted. Here is what he says:—

We have hundreds of instances of messages being conveyed by thought-transference. For instance, a young lady came to London from Scotland, and left her dancing shoes behind. After her arrival at the Metropolis she by thought-transference impressed her sister in Scotland with her wish, and the latter sent on the shoes by the next train.

He adds that this result was accomplished 'by mental effort.' Really the credulity of men of science in regard to their own powers of inference is something enormous. A fuller and more subtle experience of spiritual phenomena would satisfy Mr. Crookes that the mind cannot exert the silent potency he describes beyond the range of its own atmosphere—a few inches or a few feet, as the case may be. I have no doubt the message in question was delivered, but by what means? By a spirit messenger, and by no other agency whatever.

If Mr. Crookes will pursue his investigations with the aid of a highly-developed clairvoyante at his elbow, she will be able to lead him in a very different direction from that in which he is wandering, and convince him that he cannot have Spiritualism without the spirits.

I myself am not clairvoyant; in fact, I possess no special mediumistic gifts beyond that of healing, which I sometimes exercised when I was a younger man; but I devoted some time to the careful study of clairvoyance. For twelve months I had daily opportunities of testing its phenomena, and conclusively ascertained that when I mentally wished earnestly that something might be done, my clairvoyante—one of the rarest and most lucid order—described a spirit told off to do the thing which I desired to be accomplished, *i.e.*, when the conditions and rapport were perfectly established.

As a postman is engaged in delivering letters from one person to another, so the spirits are continuously occupied in conveying thoughts and impressions from mind to mind.

Few people are aware what legions of angels and spirits are thus employed in ministering to the souls of men. A knowledge on this point is one of the commonplaces of the cultivated Spiritualist, and he is amazed to hear the fact doubted.

'The Golden Penny' gives us some spiritual drawings from the hand of M. Sardou, the eminent dramatist, representing the abodes of Palissy and Mozart in Jupiter! At one time we were flooded with such productions, which appear to amuse the spirits, but these works of spiritual art have no authenticity whatever; they are mostly wrought by a fanciful and playful order of spirits, and may be taken for what they are worth as some evidence of the occult sources from which all art is derived.

NEWTON CROSLAND.

P.S.—When Mr. Crookes succeeds experimentally in arresting and fixing in transit, one of these Brain-waves of Thought-transference, bearing on its crest or tip a message, a thought, a picture, or an idea, then the truth of his explanation will be forced upon me; but until he has achieved this result, I prefer relying upon common-sense and my positive clairvoyant information.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

VIBRATION.

To the most casual of observers it soon becomes evident that the world of phenomena in which we live is rhythmical or periodic. There is a rise and fall, a maximum and a minimum, in connection with everything that comes into consciousness. We see it in the solar outbursts that disturb the glowing surface of the sun, the motions of the planets, atmospheric disturbances, and the ebb and flow of the tides. We recognise it in our varying moods, bodily states, and muscular activities, and we are forcibly reminded of it by recurring droughts, far-reaching epidemics, and financial crises.

Experimental science not only confirms, but greatly extends, our experience. It teaches that Nature, in her finer manifestations, as in her coarser activities, is vibratory. The more delicate and subtle the phenomena investigated, the stronger the evidence for this conclusion. With every reconsideration of old facts, with every discovery of new, it becomes more and more evident that the one great reality of the Universe, as we know it, the 'law of laws' that underlies all phenomena, is vibration.

Our five senses may be regarded as a set of delicate instruments each with an exquisite sensibility for certain rates of vibration, whereby we are enabled to apprehend *something* of the world external to ourselves. That they are limited in their range can be readily shown; but it by no means follows that these limitations exhaust the possibilities of our being. We frequently find it necessary to correct or amend the evidences of our senses, and the fact of our doing so is proof that we possess a faculty or power transcending that of sensation. Take any animal with similar senses to those of man: but more highly developed. Could such an animal solve a problem in arithmetic *although endowed with greater sensibility*? Calculation, as we all know, is not a matter of the senses. Clearly, then, it must be the work of a faculty superior to them, because able to successfully deal with matters beyond their range.

In the hurry and stress of modern life where everything seems to depend upon the direct activity of the five senses, this ability to dispense with their aid has either been overlooked or deliberately set on one side, and this despite its spontaneous manifestation from time to time. If, as has been assumed, the Universe is an ever-ascending scale of vibrations, it becomes essential, if the evolution of man is to proceed, that he should develop the power to recognise their existence. His ordinary senses not being sufficient for this purpose, others of greater delicacy and range will have to be evolved. Already there is a certain amount of evidence forthcoming that this is slowly but surely being accomplished. We have amongst us a limited number of individuals in whose presence, under certain conditions, strange and mysterious phenomena occur. Matter is moved without visible contact, or manifests in a manner outside our experience. There is a perceptivity other than that of the senses, and a knowledge of post-mortem states as startling as it is emphatic. Hypnotic research has revealed that consciousness is but one of many possible states, that its threshold is continually fluctuating, and that it is more or less conditioned by our terrene needs. It may be compared to the rim of a wheel and the Universe to a road, the point of contact being the field of consciousness for the time being. As the wheel revolves, fresh contacts are made, new states of consciousness are developed, with an increased capacity to comprehend the mysteries of the Universe.

Considerations such as these may be useful in helping us to realise that our senses are but temporary expedients—rough and ready contrivances serviceable for a time, but presently to be discarded. Behind them there already exists, in rudimentary form, the makings of a finer and more highly sensitised organisation, of deeper capacity and with powers of apprehension for the detection and recognition of states of vibration as yet unknown.

Evolution itself may be regarded as the aggregation of minute atomic impulses towards a higher harmonious relationship, and such is the compelling power of sympathetic vibration that once started on its ascending ladder, it is impossible to stop until we find ourselves face to face with the Divine.

ARTHUR BUTCHER.

LONDON (BLOOMSBURY DISTRICT).—'LIGHT' is kept on sale by J. Burns, 81, Endell-street, Shaftesbury-avenue, W.C.

SOME REAPPEARANCES, &c.

By 'EDINA.'

II.

THE PROVOST OF C.

Our visitors from the other world who formerly resided in C. (which is a West coast holiday resort where we spent the Easter and autumn holidays for ten years prior to 1889,) have, as has been pointed out by me in several prior articles in 'LIGHT' been very numerous; while what I may term the 'genesis' of the communications received, clearly appears to us to be through three of our relatives now on the other side, who often visited us there, and were well acquainted with persons resident in C. at that period. Firstly, I recall, they brought to us a Miss Mary M., a nice young lady of C., who resided close to our house and whose early demise was much regretted in our circle. After several messages had been written by Miss M. clearly denoting identity, the parish minister, Mr. J. M., next appeared on the scene and wrote three or four messages at intervals. This was one of the few cases where the earthly script was reproduced, and a favourite colloquial expression of the deceased in earth life was also used in one of the messages. Next, followed a number of other minor communications from deceased persons who, when in earth life, lived in our vicinity at C., all of which were most convincing. Then in the winter of 1891-92 I was favoured with two most beautiful, touching, and convincing messages from my lamented friend, the late chief magistrate of the place. Later, viz., in the spring of 1892, I had another message from the parish minister and the late Provost, both of which were got during our residence at C. for the Easter holidays. Again, in the course of the summer of 1895, and while the general election was pending, I had a series of appearances from a number of former denizens of C., one of whom was, like myself, an office bearer in a local political association there, and who wished to know if 'politically' I still thought as formerly. These appearances were duly recorded by me in the columns of 'LIGHT' at the time of their occurrence.

On August 31st last, while on a visit to the West coast, and while cruising about on the steamers there, we paid a short visit to our friends at this holiday resort. The medium was then resident at a seaside place on the East coast, and was unaware of our flying visit to C. The same day she was visited by the late chief magistrate of C., accompanied by one of his former bailies (magistrates) who had also passed on about two years since, and whom he introduced to her as Bailie W. They both asked 'Where is M.?' (my name) and engaged for a short time in conversation with her; Bailie W., in particular, complaining to her strongly regarding some new buildings in course of erection in the place. As this person was, in earth life, a builder by trade, and his business is now carried on by his son, it is possible his unfavourable criticism may have been directed towards his successor in business. On our return home, in September, our clairvoyant informed us of this reappearance of the Provost, and the first 'compearance' of Bailie W., and she remarked, regarding the latter, that he had on a naval-looking cap, like that affected by seamen or yachtsmen, adding that she had never seen him when on earth wearing such a cap, only a felt hat. Now this was quite true; but on casting my memory back to my earlier visits to the place in the "seventies," when the medium was quite young and did not know this person, I remembered that he then always wore navy blue clothes, and had for his head-covering a blue cloth cap, similar to the one in which he re-appeared to our clairvoyant. This test of identity was good for *me alone*, while to the medium it did not carry conviction at all. I should like to know where thought-reading or thought transference comes in here.

In connection with this subject I cannot help again reproducing an incident given by me in one of your contemporaries about four years ago, and which has always seemed to be one of the best examples of spirit identity and return with which I am familiar. I allude to the case of Lieutenant H. G. B., killed in the battle of Tel-el-Kebir. This officer wrote me a message giving a full account of his life, military career, and the manner of his death. The details were so unusual and extraordinary that I could not credit them; but a diligent search in the columns of the 'Times' and the 'Illustrated London News,' both of which

I got at the reference department of the public library, verified the message '*in omnibus*.'

In the '*Illustrated London News*,' above the obituary notice of this gallant young officer, I found his portrait, along with that of two others. Wishing to see if the medium could recognise this soldier, I took her the following afternoon to the library, and again procured the volume of the paper containing the portrait in question. Covering up the three names below the portraits, and ranged alongside one another, I asked her if she had ever seen any of the trio. The night was fast drawing on, but even in the imperfect light she said, pointing to the middle portrait of the trio (which was the correct one): 'That is Lieutenant H. G. B., but I don't see the dimple on his chin.' At this instant, the electric light was turned on in the building, and we were gratified to discover the dimple come out most distinctly with the improved conditions—the 'gloaming light' having prevented its being seen when the volume was first opened for inspection. Of this officer, his life history, military career, personal appearance, and tragic death in the trenches at Tel-el-Kebir, not a soul in the household knew aught till the message was written, and yet every point of identity was complete. Surely an incident such as this goes far to show either that the spiritual body is a glorified counterpart of the earthly, or that spirit entities, when they return, can again assume for the time a body similar to what they had on earth. I can hardly believe that a thought image or phantasm will speak and write as these spirit forms have done on so many occasions to credible witnesses, or that they are, as has been recently contended, thought forms called up by the presence of friends or relatives who are in the circle, and who are, it may be, anxious to communicate with loved ones who are gone. In my experience it is generally the unexpected that happens at séances, and that we must, literally speaking, 'just take what we can get,' and judge of its value in the light of reason and common-sense.

These recent experiences and those which I will chronicle in two succeeding articles may help to demonstrate to some 'doubting Thomas' that spirit return is *real*, and also that, in the words of the great Apostle of the Gentiles, written to his Corinthian brethren nineteen centuries ago, 'There is a natural body and there is a spiritual body. . . . Howbeit that was not first which was spiritual but that which was natural, and afterwards that which was spiritual.' And again, 'As we have borne the image of the earthly, so also shall we bear the image of the heavenly.'

MR. CRADDOCK SEIZED AT A DARK SEANCE.

We have been favoured with the following report of a séance recently held at Manchester, at which Mr. Craddock was seized under circumstances which suggest that he was posing as a materialised spirit :—

On Monday night, April 19th, a séance was held at Mrs. Hulme's, 447, Collyhurst-road, Manchester, Mr. Craddock being the medium. First, Mr. Craddock apparently went under control and addressed the sitters, of whom there were nineteen present, at a charge of 2s. 6d. each; Mrs. Hulme, Mrs. Craddock, and other lady friends occupying the seats nearest the cabinet. While we were singing, lights appeared to be sent out from the cabinet, and then the supposed spirit asked whether we should like to be fanned, as the room was so hot. 'Yes,' was the general cry, and then a cold breeze came. The voice next sounded as if from a great distance, and then came the illuminated slate dancing about the floor. This was followed by a supposed female form, the ladies saying it was beautiful, and how nice she was. I then stood up in my corner in order to try to have a good look, although it was so dark we could not see our next friend. I got a good view of the face, however, illuminated by the slate, and was convinced that it was no female. One of the sitters got hold of the garment of the form and felt the body, whereupon it retired into the cabinet, the medium saying that we must keep to the conditions, and not touch the form. He said that he referred to 'the woman with glasses on,' and also the gentleman in the corner, who must please keep his seat. Then we had 'Jemmy,' who spoke about playing the piano, but he said we had not got one in the room, so he pretended to play a cornet. Then came the 'Indian' with his war dance, who got hold of my friend by the throat, and also the woman, as he thought, with the glasses on. I was all this time standing up

to get a good view of him. When he came to my side he made a desperate rush as if to frighten me. I then made a dart out and saw his face with a black patch on, whereupon he began to dematerialise! I got down on my hands and knees on the floor, and saw him go feet first into the cabinet. Then he held out a dress of muslin from the cabinet, after which the medium came out while we were singing, and brought the meeting to a close.

When we arrived home our friends, who were going the following night, were waiting to hear the results. We told them, and it was arranged that Mr. Johnson was to sit close to the cabinet, his sister, Mrs. Bray, taking matches, to strike at the word given. The ceremony was the same as before, only that 'Rosetta' was the name given on this occasion to the supposed materialised form. While she was shaking hands with one of the sitters, her back being to Mr. Johnson, he put his arms around the form, exclaiming, 'I have got "Rosetta"—strike a light.' This was done, and his sister brought the chair out of the cabinet, saying, 'There is his chair, and there is nothing else in the cabinet but his clothes.' Mr. Craddock made a desperate struggle to free himself, but it was of no use. He had nothing on but a gown and one stocking, except that his knees were padded and his face veiled. Mrs. Craddock, crying, said: 'Mr. Hulme, you should have minded whom you gave tickets to.'

468, Liverpool-road, Patricroft.

HENRY ISHERWOOD.

'AN UNCONSCIOUS MIND.'

The following, taken from the '*British Medical Journal*,' is interesting, but can scarcely be said to be conclusive. A 'mind' that is without consciousness of any kind or degree, and is, therefore, presumably incapable of mental processes, is surely unthinkable. But, perhaps, the suggestions put forth by Dr. Schofield might be clothed in terms which would render them more readily comprehensible :—

At a fully-attended meeting at the Victoria Institute, Dr. A. T. Schofield read a paper on the scope of the mind, in which he sought to enlarge the current definition of mind so as to include those psychical processes which underlie the level of consciousness. Dr. Schofield considered the establishment of the fact of an unconscious mind as a point of great practical importance. Speaking as a physician in constant contact with nerve and mental phenomena, and recognising continually the power of that which seemed to recognise as mind both in the production of disease and power of relief and curing it, Dr. Schofield summed up his paper as follows: 'It appears to the writer that the conscious mind is a very small part of the whole psychic force within. A coral island in the South Pacific is a mere ring of rock in the water, of insignificant size to the sailor; but to the biologist or geologist it is the highest peak of a stupendous structure that rises from the bottom of the ocean as a mountain miles high. Commencing as it does in the very smallest beginnings, it remains unrecognised until it rises above the surface of the sea. We only see the top of this structure and call it an island; indeed, it is all we are conscious of except by soundings or occasional glimpses of what is beneath on calm days or at low tides. In the same way it appears to me that of the sum of the psychic forces which we may call mental, and which constitute mind, only a very small portion are fitfully illuminated by what we call consciousness. Some may think the point raised has merely an academic interest. It is not so. Had it not the far-reaching practical issues in life this paper would never have been written. The establishment of the fact of an unconscious mind has a great bearing on the training of children; as children can be moulded unconsciously with far greater ease than through their consciousness. It gives also a great key to the cause and cure of many, if not of most, diseases. It lays bare at last the foundations of character, of conscience, of the entire *ego* so long obscured by a psychology bounded by the conscious.' In conclusion the author referred to his point of the training of the unconscious mind of children as novel, but he thought full of promise; but mind was so vast a subject as to make him contemplate a volume devoted to the subject. This is all very interesting, but some people would, perhaps, like to know how this key to the case and cure to many, if not of most, diseases is to be used, and to have one or two diseases named in which the unconscious mind plays part of the causation or cure, and some suggestions as to the use of the knowledge in respect to cure.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Spiritualism in Paris.

(Translation.)

SIR,—I have the honour to point out to you some mistakes which have slipped into the article, 'Spiritualism in Paris,' signed 'Effie Bathe,' which was published in 'LIGHT' of April 10th.

I am there spoken of as President of the 'Fédération Spirite Universelle,' though I have this year been replaced in that position by Dr. Moutin, having been myself elected President of the 'Comité de Propagande,' charged with the arrangements for the International Spiritist Congress which is to be held in Paris in 1900.

The article says that the 'Revue Spirite' and the 'Revue Scientifique et Morale du Spiritisme' are two journals published by the Fédération. In this statement there is a little confusion. The Fédération publishes on its own account a quarterly 'Bulletin.' The 'Revue Scientifique du Spiritisme' and the 'Progrès Spirite' are two distinct journals, the former of which is under the direction of M. Gabriel Delanne, the author of several important spiritist works, while the latter is directed by myself.

In conclusion I desire to thank you, dear sir and brother, and also the author of the article, for the very kind way in which you have introduced my works to your readers.

Please accept the assurances, &c.

Paris.

A. LAURENT DE FAGET.

SIR,—Will you allow me to heartily endorse the opinion expressed by Mrs. Effie Bathe in her article of April 10th under the above title? I speak after a residence of over three years in that city, which I was led to believe was the nucleus of European Occultism, and consequently hoped to find Spiritualism well represented.

My own experience has been distinctly unfortunate. In 1893, at the Occult Society, I was given a list of public séances, a few of which I will subjoin in case any of your readers might feel inclined to visit them when in Paris: 'Cercle Spirite et Spiritualiste,' président, M. J. Cubian. Le Samedi à 8½ heures, 183, Rue St. Denis; 'Société Fraternelle,' Rue St. Denis, 183, Vendredi, 8½ heures; also Rue du Grand Prieure, No. 6, Mercredi et Jeudi, 8 heures.

I attended one of the above, which I expect was a pretty fair specimen. To describe it as 'unsatisfactory' would be to speak mildly indeed. An old man and woman sat at a table which banged in response to questions. Then someone was supposed to go into a trance, and in that state gave a message from some man who had recently died, distinctly *not* in the 'odour of sanctity,' and contained the usual expressions of repentance.

The conductress was evidently regarded as an honoured personage, and looked round on a favoured few with smiling, patronising recognition. It was a pitiful affair, and I never thought it worth while to travel from one end of Paris almost to the other for the sake of assisting at another exhibition of the sort. I then got an introduction to the leader of a *private* circle. This séance also was to me *most* unsatisfactory, though I had been duly warned to prepare myself for a dark and awful experience. I found a room full of people of all ages. Lights were put out (although I must add every facility was given for instant lighting up when required), and then the usual unruly movement of tables, &c., and strong physical phenomena were presented, amid an utter lack of anything like critical or scientific investigation of the cause.

Then came the shameless Mrs. Williams fraud; and this is the history of my own slight experiences of Spiritualism in Paris.

I tried in vain to ascertain whether there was any truth in the rumour that Paris was also the seat of Luciferism, and was even told of a street (no place named) where his worship was conducted, but could never find any proof whatever that there was anything substantial in these rumours, which were probably mere hoaxes.

Shiftlessness and puerility have been the principal impression left upon my mind in connection with the whole subject of

the attempts at *evoking* the phenomena, together with an earnest and respectful study by scientific men of those connected with the *spontaneous* manifestations, which of late have been cropping up in various parts both of France and England.

ELIZA LUTLEY BOUCHER.

Is it an English Mystery Name?

SIR,—Seeing Dr. B. T. Hutchinson's interesting communication regarding Stonehenge, I am encouraged to seek in your journal for light on another *stone* question. By a letter which I have, dated 1863, there existed in Warwick, and I suppose still exists, 'a curious stone'—shall I call it stone monument?—in a 'very old and quaint little church' of a very early date. At the time the letter was written (the writer died many years ago) the church was undergoing repairs, and he chanced to be present when the workmen stripped the east wall of the chancel of the old plaster. He noticed at about twenty-seven inches height from the level of the altar slab, and right in the centre, a stone, with the letters I.H.W.Y.S.T. deeply cut in it, surrounded by an aureole of twenty-four rays, and having a small cross at each of the four corners. He insisted in taking an 'accurate facsimile' before leaving it, and it is well that he did so, for, to his disgust, the next day or so he found the wall replastered in cement. Being about a double cube of only twelve inches by seven inches, it could scarcely be an altar stone, though the crosses at the corners look that way. But the aureole round it seems to indicate a mystery name of Deity. I thought much over this hexagram, but could find no light on it till one night, some months ago, I had a dream, which seemed in some curious way to suggest a clue to the meaning, for the next morning these lines haunted my mind (whence I know not):—

'I am Thou
and He and She
and It and We and Ye and They
are all but one in me
and this my mystery Name.'

I had no sooner written the lines than I saw a connection between the words and the Stone, and I found each letter explained, the first and the last being used twice. If this be the case, then the English language has its mystery name of Deity exactly as the Hebrew had, and in both cases 'unpronounceable' as a whole, and the idea enshrined is that of the old pantheistic philosophy of the Rosicrucians postulating a God, personal on one plane and impersonal on another—the Semitic and the Arian ideas combined. In which case the Anglo-Israel party will have another prop for their theory! Will anyone, Occultist or Mason, kindly let me have the *correct* interpretation, if this be not the true one?

I.O.M.A.

The 'Transcendental Magic' of Eliphas Levi.

SIR,—It is an irksome task to me to make adverse criticism on a most valuable work, but the more valuable it is the more incumbent on the editor, it seems to me, to see that it is commonly intelligible where the errors evidently could not have been meant by the author. Omitting a few matters like the downright nonsense in the attempt to square the circle, I come to the table of magic squares, which the reader seems expected to swallow without inquiry. I find that, with the exception of the first, which every tyro knows, every one of the nine are wholly wrong, full of errors and blunders; in some, the same figures repeated two or three times; in others, cyphers where there ought to be numerals. In the 'Mysteries of Magic,' by same editor, the very same blunders are repeated.

To enable everyone to test this for himself, I give what should be the summation and the total of the series of each. (Of 3, summation 9, total 45; of 4, summation 34, total 136; of 5, summation 65, total 325; of 6, summation 111, total 666; of 7, summation 175, total 1,225; of 8, summation 260, total 2,080; of 9, summation 369, total 3,321. Anyone can now check off each of these squares, and see the truth of what I have said. Of course these grave errors will be amended in a future edition, but it seems unfair to the public to issue the first edition with such gross blunders, and then to ask them to buy a second edition of this costly book in order, if they wish, to have them rectified. Having written on magic squares myself, I have some claim to know about them and the mode of their construction. Those given at p. 361 of 'Transcendental Magic' are neither natural nor magic nor anything else.

I.O.M.A.

ORDER OF PROGRESSIVE SPIRITUALISTS.

THIRD ANNUAL REPORT AND BALANCE-SHEET
OF THE
SICK AND BENEFIT AND PENSION FUNDS.

The Council desire to express their grateful thanks to all who have aided in this very necessary work of helping a few of those in need through sickness or poverty. They report with regret the passing on of Mrs. Cogman, in July, 1896, who, only a short time before her transition, expressed to the Secretary her heartfelt gratitude for the help received from the Pension Fund.

Mrs. Barnes, of Nottingham, who for many years laboured worthily in the cause of Spiritualism, and who is now incapacitated through severe and lengthened illness, has been, with the co-operation of local friends, placed on the Pension List, and so receives a small sum weekly.

Mr. William Wallace (the pioneer medium), now eighty-two years of age, is still in receipt of 30s. monthly, and speaks frequently of the great benefit this is to him.

During the year assistance has been rendered to Spiritualists resident in London, Newcastle, Plymouth, Nottingham, Manchester, Oldham, and other places.

Since the end of March several further grants made have tended to materially reduce the amount then shown in the hands of the Treasurer.

The Council again appeal for regular donations and subscriptions, and ask all who *can* to send *some* amount, however small, *at least* once a year, and especially urge this upon societies and mediums.

On behalf of the Council,

(Signed) R. FITTON, Treasurer.

(MRS.) M. H. WALLIS, Secretary.

O. P. S. SICK AND BENEFIT FUND.

BALANCE-SHEET FOR 1896-7.

1896.	INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
March 9th: In Treasurer's hands	8	13	6	Assistance rendered ...	5	18	6
Contributions ... received and acknowledged in Spiritual Press	9	13	0	Printing ...	1	4	6
					Postage ...	0	10	0
					Cash in hands of Secretary ...	0	11	6
					Cash in hands of Treasurer ...	10	2	0
Total ...		£18	6	6	Total ...	£18	6	6

Audited and found correct as per vouchers, &c.,

April 6th, 1897.

A. W. ORR.

O. P. S. PENSION FUND.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
In hands of Treasurer	2	12	3	Paid to Mr. W. Wallace	13	10	0
Received for Mr. William Wallace ...	12	17	0	In Treasurer's hands ...	1	19	3
Received for Mrs. Cogman ...	2	14	0	Paid to Mrs. Cogman ...	4	0	0
Donated from Sick and Benefit Fund ...	1	6	0	Paid to Mrs. Barnes ...	9	10	10½
Received for Mrs. Barnes ...	14	19	10½	Cash in hand ...	5	9	0
Total ...	£34	9	1½	Total ...	£34	9	1½

Audited and found correct as per vouchers, &c.,

April 6th, 1897.

A. W. ORR.

O. P. S. VICTORIAN COMMEMORATION.

SHILLING FUND.

Already acknowledged, £2 8s.; since received, with thanks :—Mrs. Noakes, 1s.; Mrs. Bellingham, 1s.; Mrs. Green, 1s.; Mr. Noakes, 1s.; Mr. Colbeck, 2s. 6d.; Mrs. Butterworth, 1s.; Mr. J. Robertson, 5s.; 'E.H.D.', 1s.; Mr. Holden, 2s.; Mr. and Mrs. Sunderland, 2s.; Mrs. Charlesworth, 2s. 6d.; total, 68 shillings. Many more are required. One lady writes : 'If the thousands of Spiritualists respond, quite a large sum will be realised for this worthy object of aiding the sick and needy.'

O. P. S. SICK AND BENEFIT FUND.

Received, with thanks :—'E.S.', 1s.; Mrs. Stair, 3s.; Mr. J. Robertson, 16s.; Mrs. Butterworth, 4s. From penny collection made at the suggestion of Mr. John Lamont at the anniversary celebration, held on Good Friday, at Manchester, £3 1s.

(MRS.) M. H. WALLIS, Hon. Sec.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Dalley's control answered questions very ably. Next Sunday, Mr. Slone. Wednesday next, Mrs. Brenchley.—A. B.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave some good tests of clairvoyance and psychometry. We give strangers a cordial welcome. Next Sunday Mrs. Spring will give an address.—W. SMITH.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.—Next Sunday, at 7 p.m., Mr. Long; subject, 'Spiritualism.' Also, at Workman's Hall, West Ham-lane, Stratford, next Sunday, at 6.45 p.m., 'Evangel'; subject, 'Spiritualism.'—THOS. MCCALLUM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Walker's guide gave an excellent discourse on the 'Harmony of Spirit with Matter.' He also gave some successful clairvoyance, all descriptions being fully recognised. Next Sunday, at 11 a.m., discussion; at 7 p.m., Mr. J. T. Dales on 'Dreams.'—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—On Sunday last, Mr. Brailey being unavoidably absent, Mr. Greenwood kindly occupied our platform, and delivered a fine address on 'Love one another.' This was his first attempt on the public platform. Mr. Callick also took part during the evening.—A. HOPPER.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—The service on Sunday was conducted by Mr. Jones, who called attention to the need of harmony in matters spiritual. It was, he said, only in so far as a gathering of people threw out harmonious thoughts and aspirations that the dwellers in the higher spheres were able to come near with uplifting influences. Mr. Brooks gave a reading enforcing the same lesson, in which music was characterised as one of the most potent spiritual forces in the universe. A finely-rendered solo by Miss Brooks gave additional force to the argument.—JOHN KINSMAN.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Mr. Tindall, A.T.C.L., will give four trance lectures on Occultism, to be followed by personal delineations and clairvoyance by Mr. Horatio Hunt (London's favourite Divinator), on Sunday evenings, to commence at 7 p.m., May 2nd, 9th, 16th and 23rd. Subjects: May 2nd, 'Re-incarnation and the Path of Initiation'; May 9th, 'Occultism and Magic: White and Black in all Ages'; May 16th, 'Occultism and Christianity: the Bible an Occult Book'; May 23rd, 'Occultism and Modern Civilisation: Occult Teachings *versus* Materialistic Science.' During each evening there will be music and sacred solos by Mrs. Tindall. Silver collection.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD, S.W.—Our social meeting on Thursday, April 22nd, proved a great success, and the thanks of the committee are cordially tendered to all who assisted. Last Sunday morning closed the series of discussions for the season, owing to the commencement of our work at Battersea Park. In the evening the guides of Mr. Wyndoe gave a brief address, and encouraged the workers to proceed with their new departure. Next Sunday afternoon, and every succeeding Sunday during the season, the Battersea society will conduct an open-air meeting in Battersea Park, near the band stand, at 3.30 p.m. In the hall, at 7 p.m., 'The Basis of Belief.' Thursday, at 8 p.m., Mr. Peters. No admission after 8.30 p.m.—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis replied to written questions from the audience. Mr. Wallis A. Wallis, who was expected to sing at this meeting, was unavoidably absent, but his place was ably filled by his wife, Mrs. W. A. Wallis, whose song, 'A Winter's Story,' and recitation, 'Maud Müller,' were greatly appreciated. Miss Butterworth also contributed two pianoforte solos. The replies given by the controls of Mr. Wallis to the questions submitted gave great satisfaction to the large audience present, as was evidenced by the frequent applause with which they were received. Mr. John Lamont, of Liverpool, was present, and, having been cordially introduced to the audience by the president, Mr. Thomas Everitt, he offered some remarks expressive of the pleasure with which he found himself once more amongst London colleagues and friends; he also made some pertinent references to present-day aspects of Spiritualism. Altogether a very special interest and value attached to the proceedings on this occasion. It may be mentioned, as showing the spirit of inquiry amongst the audience, that although only a few minutes' notice was given of the fact that Mr. Wallis would answer written questions from the audience, no less than thirty questions were presented, of which eighteen were dealt with by the speaker. Next Sunday evening Mr. J. J. Morse will deliver a trance address, and early attendance will be necessary to secure seats.—G.